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"THE REVELATION."

"The Seven Trumpets."

"And when he had opened the seventh seal there was silence in heaven about the space of half-an-hour; and I saw the seven angels which stood before God, and to them were given seven trumpets; and the seven angels which had the seven trumpets prepared themselves to sound."—Rev. viii, 1-6.

The "silence in heaven" indicates that one complete series of events had already been described at the opening of the first six seals, and that now, at the opening of "the seventh seal," another series of events is about to be described as following upon the sounding of the seven trumpets of the seven angels.

When "the fourth angel sounded" it is said that "the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."—(Rev. viii, 12.) Evidently predicting "the dark ages," or the great darkness which prevailed during "the middle ages" of the christian era; consequently, if we find out what are the three most important events which occurred previous to "the dark ages," we shall doubtless then know what was foretold by signs when the first three angels sounded. The two most important events that have occurred since "the dark ages" being doubtless also that which was foretold by signs when the fifth and sixth angels sounded. Thus the whole series of events may easily be recognized as those predicted to follow in succession at the sounding of the seven trumpets of the seven angels.

The three most important events of the christian era previous to "the dark ages" are doubtless,

1st. The great decline of civilization, and the total disappearance of the flourishing condition of the Roman Empire (which constituted the whole civilized world of those days).

2nd. A perverted and corrupt christianity becoming the established religion of the Roman Empire early in the fourth century, and thus prevailing over about a "third part" of all heathendom, causing it to become christian, in name at least.

3rd. The triumph of Mahommedanism, which, while accomplishing the good work of checking and abolishing idolatry, substituted the Koran for the Holy Scriptures, and thus deprived its adherents of "the rivers and fountains" of eternal truth and life.

This Mahommedan triumph plainly marks the beginning of the period of "the dark ages;" as the success and conclusion of the Crusades mark also the closing period of those "dark ages."

The Mahommedans were certainly less idolatrous than the christian nations during "the dark ages," and they appear also to have attained a much higher degree of civilization than that of Christendom in those days; nevertheless the innate earnestness zeal and faith of the people of Christendom, even in the darkest ages, aroused them to a series of contests with the Mahommedan people, which resulted in the introduction into Christendom of the first rudiments of modern civilization and progress; thus marking the close of the period of "the dark ages" predicted when "the fourth angel sounded."

The two most important events since "the dark ages" are,

1st. The translation of the Bible into a modern language by Wickliffe.

2nd. The success of the great Reformation by Luther, about 150 years subsequently.

The translation of the Bible into a modern language caused many thousands of people to read it, and to think for themselves, and thus naturally led to the great Reformation in due time; and the great Reformation, by causing civil and religious liberty to prevail among the most advanced nations, naturally prepares the way also for "the kingdoms of this world [to] become the kingdoms of our Lord and of his Christ;" which is the all-important result to be ultimately accomplished when "the seventh angel [has] sounded."—Rev. xi, 15.

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The Greek words, *ton phreatos tes abyssou*, translated "bottomless pit"—Rev. ix, 1, 2—should be literally and more correctly translated "the pit of the abyss"; then people might more easily perceive that it is the Bible which is here referred to as "the pit of the abyss" of eternal knowledge; for the Bible is evidently the alphabet, as it were, of eternal knowledge; and it was the Bible which was "opened" to many thousands of people, so as to give them an obscured spiritual light for the 150 years interval between its translation into a modern language, and the great Reformation which ultimately resulted therefrom.

It is a remarkable historical fact that from the time that "Wickliffe's ejectionment was confirmed by the Pope in 1370," until Luther's triumphant success in 1520, is exactly 150 years; or the "five months" of years predicted in Rev. ix, 5, 10—and this historical fact provides us with a very satisfactory date, from which we may confidently calculate how near we now are to the time when "the kingdoms of this world [must be prepared to] become the kingdoms of our Lord and of his Christ;" for the period of the Reformation, or of the triumph of Sectarianism, endures but for "an hour, and a day, and a month, and a year" of years.—Rev. ix, 15.

More than the "year" of years has already passed away since the beginning of the great Reformation in 1520; consequently, we have now but the "month" of years, and the "hour, and a day," to wait for "the kingdoms of this world [to be prepared to] become the kingdoms of our Lord and of his Christ."

Much, however, may now be accomplished in a very short time, for "the number of the army of the horsemen" (or of people who are now in a position to expedite matters) is declared to be no less than "two hundred millions."—Rev. ix, 16. This large number, of course, includes the Roman Catholic people, as well as the Protestants generally. The Roman Catholics representing the Conservative element, and the Protestants the Reform element, of this great "army," which has already advanced in civilization and modern progress far beyond all other peoples and nations, that it may now be in a condition to accomplish the beneficent purposes of God both speedily and effectually.

The nations of Christendom, together with the Jews and Mahomedans, constitute now about "the third part of men"; but the other two-thirds of men still continue heathen, as predicted in Rev. ix, 15, 18, 20, 21; where this is very plainly foretold to be precisely the state of affairs when a "mighty angel" is represented as coming "down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth, and cried with a loud voice as when a lion roareth; and when he had cried, seven thunders uttered their voices; and when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not—and the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth forever that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants, the prophets."—Rev. x, 1-7.

This prophecy certainly refers to our own time, and to the present generation, and therefore should be specially interesting to us.

"The sea" is symbolical of all heathendom, and "the earth" is symbolical of the peoples and nations who are elevated above the heathen, as the earth is elevated above the sea. The "pillars of fire" are symbolical of the "division" (Luke xii, 49, 51) or dissensions, which shall now prevail among the heathen, as well as among the nations of Christendom; in consequence of the great light now suddenly coming upon the whole world, as is so plainly indicated by the "face" of the "mighty angel" being "as it were the sun," and the "little book in his hand" being "open."

The "two witnesses" of God (Rev. xi, 3) are "the elect" among the Jews and Christians—they are represented as being "clothed in sackcloth" for the last "1260 days," or years, to indicate their poverty,

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affliction, and humiliation hitherto, in comparison with their ultimate exaltation.

The Greek words *tes abussou*, incorrectly translated "bottomless pit," Rev. xi, 7, should be correctly translated "of the abyss" (The Greek words for "the pit" are not in the original Greek, either in Rev. xi, 7, or in Rev. ix, 11; xvii, 8; xx, 1, 3; but merely the words *tes abussou* "of the abyss.") When thus correctly translated, it may perhaps be easier to perceive that the power "that ascendeth out of the abyss" of eternal knowledge is certainly modern Christendom (the Protestant and English-speaking nations especially), whose ascendancy is unquestionably caused chiefly by that degree of eternal knowledge which Christendom has already derived from the Bible and modern science.

The eternal knowledge of "the elect" (whether Jews or Christians) has hitherto been but as lamp-light in the surrounding darkness; whereas the eternal knowledge communicated by modern science, though as yet small in degree, is nevertheless as "the day dawn" in comparison with any intellectual light that has hitherto prevailed upon earth; consequently the lamp-light, as it were, of "the elect" has naturally been overwhelmed by the present "day dawn." This is the obvious meaning of the prophecy concerning the "two witnesses" of God (*i.e.* "the elect" among the Jews and Christians) being ultimately "overcome" and "killed," and their "dead bodies" exposed to the gaze of all the nations who are advanced above heathendom.

It is very plainly predicted however that "after three days and an half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them—and they heard a great voice from heaven saying unto them, Come up hither—and they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour there was a great earthquake, and the tenth part of the city fell; and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven."—Rev. xi, 11-13.

This remarkably clear and explicit prophecy appears to be fully due now; consequently, its fulfilment may now come upon us suddenly as "an earthquake" at any time; for "the spirit of life from God," or genuine "faith" and earnestness, may now at any moment inspire thousands of Christians and Jews, and induce them to combine together in the effort to save the world from impending destruction and desolation; by causing the nations to agree to the erection of an International Tribunal, or Supreme Court, which should hereafter leave the nations neither excuse nor occasion to war with each other.

Christians and Jews are emphatically the "two witnesses" of God, either of them alone being more or less unreliable, as they might reasonably be supposed to be influenced in some degree by natural and inherited prejudices (religious or otherwise); but their combined testimony and earnest effort in favour of "mercy and truth, righteousness and peace" would doubtless have its due weight with the nations generally; and the question of an International Tribunal being thus brought prominently before the world; its importance and its practicability would daily become more and more apparent; in proportion as it was discussed and examined in all its aspects, until at last it would certainly become an accomplished fact.

That both Jews and Christians are now called upon to combine in this grand work is evident enough from the prophecies, Ezekiel xxxvii, 16-19, etc.; Jeremiah iii, 17, 18, xxxi, 31-34; Hosea i, 11; in which prophecies "Judah," of course, refers to the Jews; but "Israel" refers to all the nations of Christendom, who are descendants of "the ten tribes" of Israel, who became idolaters and "mixed" themselves among the heathen people, by intermarriage, more than two thousand years ago, as predicted—Hosea iv, 17; vii, 8.

This fact, however, did not hinder them from inheriting the blood and many of the good qualities of their ancestors, the patriarchs Abraham Isaac and Jacob.

Moreover, the Jews have a special interest in this matter; for the millions of Jews are extremely poor, and sorely need a home and country of their own; whereas the comparatively few Jews who possess wealth need the opportunity to spend the bulk of that wealth to the best ad-

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vantage for the permanent benefit of their fellow Jews in particular, as well as for "all nations" in general.

However, great as is the interest of the Jews in this question, that of the nations of Christendom is still greater, if possible, for the nations of Christendom have "ten parts in Israel," as they are descended from "the ten tribes." The two great English-speaking nations (being descended from Ephraim, the son of the patriarch Joseph) have also "the birthright," and the "double portion," therefore the English-speaking nations are now called upon to take the initiative in this matter; for no people have ever yet been so highly favoured as the Protestant and English-speaking people, who already justify in a wonderful degree that very remarkable prediction concerning them, "Ephraim is the strength of my head" (Psalms lx, 7; cviii, 8), no people having ever yet manifested the creative and progressive faculty, which "increaseth with the increase of God;" as the Protestant and English-speaking people are already now manifesting that God-like faculty, which ultimately fits the mind or spirit of man for the enjoyment of an eternal existence.—Jeremiah xxxi, 6-9, 31-34.

The immense preparations for war in these days indicate also plainly enough that it is the nations of Christendom who are now threatened with the destruction so clearly foretold, "Come near, ye nations, to hear; for the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom; for it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion."—Isaiah xxxiv, 1, 2, 6, 8.

That "Edom" and the nations of Christendom are here identical, is evident enough from the explanation given of "Edom" by the prophet Amos, even "all the nations that are called by my name, saith the Lord that doeth this" (Amos ix, 12), which of course can apply only to "all the nations" of Christendom; for none other are called Christian nations, or by the "name" of "the Lord [Jesus Christ] that doeth this."

It is from this threatened destruction, that those represented by the "two witnesses" of God, are now called upon to rescue "all nations," and "all their armies"; and in so doing, they will of course naturally gain the confidence of the nations generally, and thus easily rule the whole world, as is clearly enough predicted in the symbolical language of the Bible, "and saviours shall come up on Mount Zion to judge the mount of Esau (or "Edom," *i.e.* Christendom) and the kingdom shall be the Lord's."—Obadiah i, 21.

Short as is the above communication in reference to "the seven trumpets;" anyone who really examines the question carefully may now see clearly enough that the seven very conspicuous and important events, therein pointed out; are most certainly the seven events which were destined to follow in succession as the seven angels sounded.

The calculation of "the time" as to the duration of the interval between the sounding of the fifth and sixth trumpet, and the sixth and seventh trumpet, is also certainly correct; consequently we may be positively sure that it is during this present generation that the wonderful and almost incredible events, destined to cause "the kingdoms of this world [to] become the kingdoms of our Lord and of his Christ," are now actually about to occur "suddenly" and unexpectedly as an "earthquake."

My limited space doesn't admit of any thorough explanation of the symbolical language of the Bible, but perhaps it is better that the reader should be left to discover this for himself, by "comparing Scripture with Scripture;" for conviction of the truth may thus dawn upon him with much more irresistible force than if he merely assented to any interpretation I might suggest—however correct, and obvious such interpretation might be.

HENRY WENTWORTH MONK.

Ottawa, Canada, 20th July, 1888.